

SOCIOPRENEURSHIP AND ENTREPRENEURIAL BEHAVIOR IN THE ENVIRONMENT OF THE KOWEL BATIK CENTER (A PHENOMENOLOGICAL STUDY AT THE KOWEL HANDICRAFT BATIK CENTER, PAMEKASAN REGENCY)

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ABSTRACT

Unemployment and poverty in the world are the biggest problems for all countries in the world, including Indonesia. One of the government programs in alleviating unemployment and poverty is with economic independence, this can be obtained by fostering social entrepreneurship and entrepreneurial behavior. The purpose of this study is to understand the interpretation of the application of batik sociopreneurship in the Kowel environment, as well as how the application of Batik UMKM in the Kowel environment teaches entrepreneurial behavior to the next generation. The approach used in this study is a qualitative approach with the phenomenological method (Moleong, 2011). The population of this research is craftsmen, entrepreneurs, children who continue the batik business, employees, community leaders in Kowel Village, and business partners in the Kowel Center environment. The sample of this study amounted to 10 people. In analyzing the data, this research will use the data analysis technique of the Phenomenological Analysis model from Creswell (2007). The results of the study show that the application of social entrepreneurship in the Kowel batik writing center is reflected in the four elements of social entrepreneurship and shows the application of entrepreneurial behavior inheritance in the Kowel batik writing center environment is reflected in several characteristics that support each other in applying the values of daring to take risks, never give up and has a high spirit of innovation to develop his business, and does not escape the future orientation obtained because of the support and motivation of his family. Kowel batik center should widen the industrial area so that if there are visits, especially tourists, they will be more comfortable to get around. It is hoped that the local government will provide equal distribution of training, promotion, and development assistance for batik in each center, where there are still many craftsmen who do not get development and attention from the government.

Keywords: Community Empowerment, Social Entrepreneurship, Entrepreneurial Behavior

INTRODUCTION

Unemployment and poverty in the world are the biggest problems from the past until now faced by all countries in the world, one of which is Indonesia. Based on the number of unemployed, it can be seen what the country is doing, whether the economy is growing, slowing, or even declining. (Todaro 2020). In addition to the unemployment rate, we can also see the inequality or gap in the income distribution of the people of the country. The labor force has a high rate of change, wide employment, and a low proportion of labor absorption, which is likely to lead to unemployment. Creating job opportunities to accommodate workers who are ready to work.

The Central Statistics Agency (BPS) February 2021 released data on the condition of the workforce in Indonesia. In the last year, unemployment increased by 60 thousand people, seen from the TPT from each period it increased to 7.07% in August 2020 and decreased by 0.18% in February 2021 to 6.26% but the unemployment rate is still very low. tall. The high unemployment rate in Indonesia is also influenced by the quality of employment in Indonesia which is still concerning, both in terms of qualifications and low competence. (Central Bureau of Statistics November 2021)

The unemployment rate in Indonesia is currently quite large and can cause other social problems, namely poverty. Poverty is not created by itself but has a role in making people and communities poor (Perbadi et al., 2020). Poverty is a complex problem and is influenced by many interrelated factors such as local income, unemployment, health care, education, access to goods and services, location, geography, gender, and environment. In addition to causing many social problems, there are many bad impacts caused by poverty and affect the economic development of a country.

Various steps were initiated and planned by the government to overcome the problems of unemployment and poverty in Indonesia. One of the government's programs in alleviating unemployment and poverty is economic independence. Economic independence is one of the answers to dealing with unemployment and poverty at this time so that people can get out of the zone. Economic independence means that each individual must work hard, be smart and be innovative to compete with other individuals. This can be achieved by maximizing opportunities and developing an entrepreneurial spirit.

With the increasing entrepreneurial spirit, it is also hoped that creative entrepreneurs will emerge who can face various challenges of change in the economy and can be the answer to various existing problems. Developing the entrepreneurial spirit is indeed not an easy thing, due to the lack of understanding of entrepreneurship. Therefore, it is necessary to change the mindset to find out the benefits of being an entrepreneur or entrepreneur.

The importance of building and cultivating an entrepreneurial spirit should be accompanied by an understanding of entrepreneurial behavior. Individuals cannot claim to be entrepreneurs solely on their identity. An individual must have the ability to convince the people around them, that they are indeed entrepreneurs. Entrepreneurs must also be supported by knowledge, skills, and experience related to entrepreneurial behavior. However, this will not be maximized if it is not followed by practicing competencies related to entrepreneurial behavior (Kirkley, 2016).

Fostering the spirit of social awareness is very important to be implemented in business behavior. This is because entrepreneurs are not only able to grow into businessmen who can develop their businesses and reap the benefits of the businesses they run but are also expected to be the spearhead in growing employment opportunities and assisting the government in solving urgent social problems such as alleviating poverty and thus unemployment. The attention of social entrepreneurs globally began to be in demand when Mohammad Yunus received the Nobel Peace Prize in 2006. As a pioneer in the development of social business (Grameen Bank). Social entrepreneurs in Indonesia are starting to develop. In Indonesia, social entrepreneurship is growing rapidly along with the belief that social entrepreneurship can solve social problems (Utomo, 2014; Firdaus, 2014). This is evidenced by the establishment of the Indonesian Social Entrepreneurship Association (AKSI) in 2009.

One form of social entrepreneurship in Indonesia is found in SMEs (Micro, Small and Medium Enterprises). SMEs or Small and Medium Enterprises are one of the business platforms that are expected to be a milestone in driving economic growth in Indonesia. One of these SMEs that is driving economic growth in Indonesia today is the Batik Industry. Batik itself is one of the cultural heritages that have been passed down by the majority of Indonesian people. Batik began to receive recognition since the establishment of batik as one of the World heritage originating from Indonesia by UNESCO (United Nations Educational, Scientific and Cultural Organizations) on October 2, 2009.

One area that has excellent potential for SMEs is located in East Java, precisely in Madura. Madura itself is widely recognized by the wider community as one of the areas that have a variety of patterns and regional potential with Batik. Currently, the development of Madurese batik is quite rapid, as evidenced by the many areas in Madura that are batik centers. The phenomenon of sociopreneurship was found in the Kampung Kowel Batik Industry Center. The Kowel batik center is a village that was originally initiated by a native of Kowel and has now turned into a batik center which is the forerunner to the formation of social entrepreneurship in the environment.

Social entrepreneurship or sociopreneurship has become an interesting study. As done by Utami et al (2017) in their research results found that sociopreneurship is an alternative in alleviating poverty and unemployment, because there is a process of empowerment and transfer of knowledge so that it needs special attention and support from all parties considering the potential benefits obtained are very good for growth. Indonesian economy today. This study aims to understand the interpretation of the application of batik sociopreneurship in the Kowel environment, and how the application of batik SMEs in the Kowel environment teaches entrepreneurial behavior to the next generation.

RESEARCH METHODS

The approach used in this study is a qualitative approach with the phenomenological method. Creswell (2014) argues that the phenomenological approach seeks to describe and understand the meaning of events and phenomena. Qualitative research using this type of phenomenological approach was chosen because the object of this research is a process or activity and also the actions of a person (several) people, namely about how sociopreneurship and entrepreneurial behavior in the batik center environment. This research will be conducted in a batik center environment located in the Kowel village, Pamekasan district. The presence of researchers during research activities is necessary because researchers function as key instruments in data collection. The research was conducted starting from February 2021 to June 2021. Here the researcher acts as a participant and a full observer who is directly present at the research location. In this study, data sources can be obtained from several informants, namely craftsmen, entrepreneurs, employees, business partners, children craftsmen who will continue the batik business as well as expert opinions, namely officers in Kowel Village.

Checking the validity of the data in this study is to use triangulation. The triangulation used in this research is source triangulation and technique triangulation. Source triangulation is checking the validity of data from various predetermined data sources produced by researchers and can later be used for consideration to produce a conclusion. Then check the validity of the data findings using triangulation techniques by checking the results of the research in the form of interviews and then adjusting them to the results of observations. This process is carried out by observing the aspects studied in the focus of the problem from the informant through the results of interviews that have been conducted

In analyzing the data, this research will use the data analysis technique of the Phenomenological Analysis model from Creswell (2007). According to Cresswell, there are 6 stages of data analysis in the Phenomenology study approach, namely:

1. Describe personal experience regarding the phenomenon under study
2. Develop a list of important questions
3. Take appropriate questions and then group them into larger units of information called "themes"
4. Write a description of "what" experienced by the informant with the phenomenon (can be called a textual description)
5. Write a description of "how" the experience happened (this is called a structural description)
6. Write a composite description of the phenomenon that combines both textural and structural descriptions. This section is the "essence" of experience and is the culmination of the study of Phenomenology

From these 6 steps, Creswell regrouped into 4 steps of analysis after data collection (data collection). The author analyzed the data following 4 stages of analysis after data collection.

1) Data managing

Data managing is the process of creating and organizing the data that has been collected; then group (create files) according to the theme of the question.

2) Reading, Memoing

Reading and memoing is the process of reading data that has been grouped according to the theme of the question, then giving special notes to the statements of each resource person and creating code.

3) Describing, Classifying, Interpreting

In describing, the process begins by describing personal experiences and describing the essence of the phenomenon, by displaying a picture or interview results following the results of the analysis.

4) Representing, Visualizing

The stage of representing and visualizing is to present a narrative about the essence of the experience in the form of tables, pictures, or discussions

DISCUSSION

Application of Social entrepreneurship

that social entrepreneurship is an entrepreneur who is running his business not only wants his profit but also has a social concern. Such a social spirit is felt to be very necessary for an entrepreneur to have, especially during today's business conditions. Social entrepreneurship is expected to be able to solve problems that exist in the community, such as unemployment and poverty. Social entrepreneurship can also be used as social capital in a company because social capital is very important and also very much needed during the current developing industrial conditions. With the presence of social entrepreneurship, it is hoped that it will also be able to bring about changes in a community system both in terms of economy, social, and knowledge. Two things determine social entrepreneurship according to Bill Dayton (Owner Foundation Ashoka), namely, social innovations that can improve systems or mindsets that exist in the community and create creative communities and have a tough mentality as entrepreneurs in initiating these innovations. the application of sociopreneurship is reflected in four elements, namely :

1. Provide Social Benefits (Social Value)

The concern of the craftsmen for the surrounding environment began because it was felt that batik needed to be cultivated and preserved for the kowel community. Where is the proverb that until now stuck in Madura "abhatek riah ollenah deri tradition of toronan bhan culture of deri reng seppo lambek, deddih jhek Samek eagle ekakan Jeman Samek Saterosseh" which means the love of craftsmen in the kowel area in running a business as well as advice from the ancestors able to create a real social benefit for the community and the surrounding environment indirectly. From the beginning they only intended to preserve the tradition of batik to the environment, now they can turn this tradition into something that produces something in the form of rupiah value and is also beneficial for the surrounding environment. Whereby employing many people or relatives in the process of making batik. Based on the results of interviews conducted by researchers, it can be seen that what batik craftsmen have done not only provides batik skills to the community, but they also use it as a new job area and increase their income. Not only are they able to provide skills benefits for the surrounding community, but they also make it a new source of income for residents, automatically helping the government to overcome unemployment.

2. Optimize social capital in the community (Civil Society)

In the context of civil society, social entrepreneurship generally comes from community initiatives and community participation directly or indirectly, by optimizing the existing social capital in the community. Madurese people generally have the very good social capital to make the concept of "rokon" the main pillar in changing the paradigm of violence that is thick in the midst of society. These values are reflected as the proverb of the Madurese "rampak naong bringen korong" which means reflecting life in a row and side by side with each other, living side by side with other this requires living in togetherness without being interrupted by a barrier or boundary that hinders the establishment of relations between people. And he also doesn't feel that his business will be rivaled because of the living environment that is currently one of the centers of batik in Pamekasan. And the people who want to start pioneering batik businesses in the area are also given free training by craftsmen and the government to foster the enthusiasm of the people of the kowel neighborhood with the spirit of cooperation with one another.

3. Solve social problems in an innovative way (Innovation)

The efforts of batik craftsmen and entrepreneurs in the Kowel environment bring very good benefits to the surrounding community. Batik for the kowel community is a solution to the problem of social inequality innovatively based on the economy. Batik, which only started as an additional source of income, now many people in the Kowel environment depend on their lives as batik craftsmen and entrepreneurs. The center, which was formed due to the accidental awareness of the environment, is now growing very rapidly, and in tandem with the development of the life of the fussy community. So that currently, the Kowel batik center has become a family-based business center for the surrounding community. Batik craftsmen in Kowel with the spirit of helping each other selflessly and indirectly can solve social problems in society, especially in the economic field by combining local wisdom with social innovation. What has been done by several craftsmen in the environment is not only helping the community in increasing the prosperity of their lives but also indirectly helping them to preserve the traditions and culture of Madura batik in particular. Because with the sociopreneurship spirit reflected by the batik craftsmen in Kowel, they will have skills, get new jobs, and automatically this can reduce unemployment and poverty in the Kowel environment.

4. *Balancing business activities with social activities (Economic Activity)*

In this context, batik craftsmen are the main role of the community in maximizing business activities with social activities. At first, the craftsmen only employed geeky people who needed additional income to support their families. And also the craftsmen voluntarily teach the community to make batik, with the intention that the cultural tradition of batik is not lost and continues to grow in Madura. The phenomenon that occurs in the kowel environment gives rise to a process of transferring knowledge of batik, thereby showing that the batik craftsmen in the environment have a spirit of social concern. They not only benefit from the results of batik but also provide the benefits of skills, knowledge, and jobs for the kowel community.

The process of transferring knowledge or batik skills given by the craftsmen to the community shows that the Kowel environmental batik center has become a business that has social awareness of the surrounding environment and can develop along with the progress of society to date. Craftsmen hope from what has been given to the community to be able to be independent and continue to develop and apply the concept of rokon in their business, which is like the proverb held by the kowel community "rampak naong bringen Korong" which means working hand in hand with one another, promoting cooperation with one another. each other between people, do not have the nature of envy among batik entrepreneurs

Application of Entrepreneurial behavior

Individuals cannot claim to be entrepreneurs solely based on identity alone. An individual must have the ability to convince the people around them, through their behavior that they are indeed entrepreneurs. An entrepreneur must have a concept of how to be a good entrepreneur. This can be obtained by understanding the concept of entrepreneurship. The existence of the concept of entrepreneurial behavior among business actors is very important because it will have an impact on business performance. Krisnamurthi (2001) argues that the development of entrepreneurial behavior will foster a positive attitude of entrepreneurs in the form of the ability to control their business and focus on activities or results to be achieved. This is because business actors who behave entrepreneurially will be more active in taking advantage of opportunities, be innovative and dare to take risks. From interviews that have been conducted in the field, several things are following the characteristics of entrepreneurial behavior that are reflected and have been implemented by the batik makers in the Kowel batik center, including:

1. *Tendency to take risks*

The batik business run by batik craftsmen and entrepreneurs in the Kowel environment to develop their business is based on high risk-taking. To start a business, of course, many challenges or obstacles may occur. Such as having the courage to take risks in starting a business, step by step in the batik process, marketing, product, and output which are very dependent on weather conditions. The process of transferring knowledge in the batik center environment by the batik makers unconsciously leads to the formation of attitudes and character values for craftsmen, entrepreneurs, and their descendants as heirs of the batik business. From several interviews conducted by researchers, it was found that they dared to face the risks and obstacles that were very high on the other hand, they also lived side by side with each other. and also in the application of entrepreneurial behavior indirectly there is a knowledge transfer process to the children who are the successors of the batik business in the kowel environment. Without realizing it, the nature and characteristics of the craftsmen have been embedded in the successors of the business.

2. *Innovation*

In entrepreneurship behavior, innovation is needed, by innovating products and seeing what the market wants, it will be able to develop one's business. This innovation is needed so that the products produced can meet consumer demands and needs. Therefore, consumers will feel the benefits of the product from the product. And have an impact on consumer interest in the products produced. This will increase sales turnover. the application of innovations carried out by the kowel community is what customers want, for example, customers want products made from batiks such as mukenah, prayer rugs, bed linen, and others. This innovation is maximized by the role of batik children as the millennial generation where they can more easily follow modern technology such as internet access and others. his parents also fully support making the latest innovations to follow the trend with a note not to lose the character of the batik itself.

3. *Future orientation*

As an entrepreneur, you must also have clear goals for what you are doing at this time. The key is the ability to be able to take advantage of opportunities, not be pessimistic and give up in the face of anything and have a high desire and motivation to create something new and different from what is now. Since childhood, he has lived in a batik environment. Unwittingly there is a desire to help his parents work batik. and also, parents or craftsmen always give full support to their children in running a batik business. parents play an important role in implementing future orientation in a lively environment, wherefrom the results of research conducted by batik or parents, they want their children to continue this business. unconsciously lead to the formation of attitudes and character values for the children of craftsmen because of the full support of the craftsmen to their children to continue and develop their batik business.

RESULTS

Social Entrepreneurship at the Kowel Batik Center

The Kowel batik center is one of several areas of genuine Madurese batik, which is located in Pamekasan Regency. The batik center was formed by accident and the awareness of the community who wanted to develop their business by hiring and teaching their employees who are the local community. The surrounding community who are employed are people who do not have jobs and also people who only work modestly, where at that time the majority of the population of Kowel had a livelihood as farmers.

At first, the craftsmen had knowledge of batik which was inherited by their ancestors, because batik for some Madurese people was a standard heritage which until now has become a hereditary heritage and there is an indirect knowledge transfer process. Batik craftsmen and entrepreneurs in the Kowel environment do not hesitate to share their knowledge voluntarily with anyone who asks or even wants to become a batik craftsman. Currently, the craftsmen in the Kowel area have been trusted by the local government as batik instructors in training that are usually held regularly by the government. It is hoped that Pamekasan, which has been awarded by the Governor of East Java since 2017 to become a batik city, will continue to grow and expand to other areas.

Now the Kowel batik center has become a handicraft business that has been carried out for generations and is currently carried out by the 5th generation according to the results of interviews conducted with several batik craftsmen in the Kowel area. Currently, the center of the batik village has begun to develop since many people have decided to switch professions as batik craftsmen and sellers. Until now, the batik business is under the guidance of the Pamekasan Regency Government and some others are under the guidance of State-Owned Enterprises so that they can be further developed in the future and receive training or assistance from the local government.

As explained earlier that Social Entrepreneurship is entrepreneurship that is intended for the benefit of the community, not just for personal gain. As the basic principle of social entrepreneurship, that is, business activities are carried out not only to pursue their profits but are also expected to be able to alleviate social problems such as unemployment and poverty.

This study reveals social entrepreneurship to craftsmen in batik centers who have succeeded in creating and managing businesses by photographing sociopreneurship using Hulgard's (2010) theory in terms of aspects of social value, innovation, civil society, and economic activity.

Entrepreneurial behavior at the Kowel Batik Center

Based on the presentation of the findings in the previous chapter, entrepreneurial behavior was found by the next generation of kowel batik craftsmen, namely the children of the craftsmen themselves. The existence of the concept of entrepreneurial behavior among business actors is very important because it will have an impact on business performance. take the risk. Krisnamurthi (2001) argues that the development of entrepreneurial behavior will foster a positive attitude of entrepreneurs in the form of the ability to control their business and focus on activities or results to be achieved. This is because business actors who behave entrepreneurially will be more active in taking advantage of opportunities, be innovative and dare to take risks. In an entrepreneur, there are several points of view of entrepreneurial behavior as according to David McClelland (1967), including the courage to take risks, being innovative and forward-oriented, and being able to take advantage of opportunities. The following is a discussion regarding the dimensions of entrepreneurial behavior.

This study reveals the entrepreneurial behavior of artisans in batik centers who have succeeded in creating and managing a business by photographing entrepreneurial behavior using David McClelland's theory (1967) in terms of risk-taking, innovative and future-oriented aspects.

CONCLUSION

This study aims to interpret the application of social entrepreneurship and entrepreneurial behavior in the Kowel batik center, Pamekasan district. Based on the results obtained during the research and discussion, the researchers drew the following conclusions:

1. The description of the application of social entrepreneurship in the Kowel batik writing center is reflected in the four elements of social entrepreneurship. The first is social value, which can provide social value and benefits for the surrounding environment. This benefit is reflected in the transfer of knowledge indirectly and directly by the artisans of the written batik art to employees, business partners, and the public who are interested in making batik, as well as providing new skills and jobs in the lively environment. The second is civil society, namely optimizing the existing social capital in the community. This benefit is reflected in the concept and principle of rokon for the surrounding community, where the rokon is an inherent tradition for the kowel community to work hand in hand to develop their business together. They share knowledge with fellow craftsmen and people who want to get involved in the batik industry. The third is innovation, which is being able to solve social problems innovatively. This is reflected by combining local wisdom and social innovation. The fourth is economic activity, which is balancing business activities with social activities. This is reflected in the social care of the craftsmen towards the surrounding community to balance economic equality in a prosperous environment
2. The description of the application of entrepreneurial behavior inheritance in the Kowel batik writing center is reflected in several characteristics that support each other, apply the values of daring to take risks, never give up and have a high spirit of innovation to develop their business, and do not escape the future orientation obtained because there is support and motivation from his family to his son to continue the batik craft business. Where these things are related to each other to form the personality of an entrepreneur who is diligent, patient, and unyielding.

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